

# HISTORY OF St. Benedict the Moor




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## Catholic Colored Mission

311 Ninth Street

MILWAUKEE, WIS.



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St. Benedict the Moor.

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## PREFACE

It is a matter of sincere joy for every Catholic to hear of the many and vigorous efforts made for some years past to bring the blessings of our holy Catholic faith to the large numbers of the Negro race in the United States. The Catholic Church has always endeavored to fulfill her divine mission among the black race just as well as among the other races of mankind.

Ever since the memorable III. Plenary Council of Baltimore we witness a continual growth of the Catholic missionary work among the colored people. The great importance of this work for Church and State has come to be more fully understood by the white Catholic people of the United States. American citizens cannot help knowing that the millions of Negroes, with the steady advance of a wider education and of an improved economic condition, will in course of time exert a marked influence upon the rest of our population. While the red man, the Indian, once the sovereign of the land, is gradually disappearing from our midst, counting only some 300,000 survivors of his race, the black man, the Negro, once the slave of the white colonist, is growing rapidly in number, counting the children of his race by ten millions, and filling cities, villages and hamlets. No ostracism by white prejudice and no disfranchisement by white politics can ever prevent the American Negro from playing, some future day, an important role in our national life. Woe to the country if by that time the Christian religion with its ennobling doctrine and its restraining law has not made of him an honest, worthy and God-fearing man. Hence we rejoice to see the growth of our Catholic Negro apostolate. True, the laborers are still few, while the harvest awaiting them is growing larger from day to day. Fortunately, of late Catholic laymen have been more deeply touched by the spirit of the Church's sublime mission. They have learned to give more substantial support towards the prosecution of missionary work among our colored brethren. The happy results so far attained with a still limited number of priests and a scantiness of financial means, show most clearly what a grand and glorious future in this work will reward the generosity of Catholic hearts who, for the love of God and of immortal souls redeemed by the blood of Christ, are ready to furnish by their willing contributions the material means, and to call down by their pious prayers the heavenly blessings needed for the advancement and progress of the Catholic Negro mission in the United States.

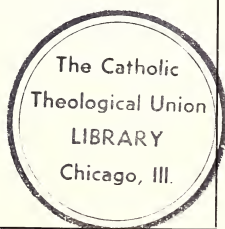
Much of the following pages has been written by a member of St. Benedict's Colored Mission. The kind reader will bear this in mind when he finds the preacher and the historian somewhat mixed up at times, and when he misses the classic historical diction of a Parkman or a Bancroft.

S. G. MESSMER, Archbishop.

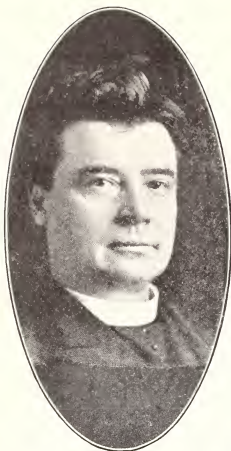
Feast of the Patronage of St. Joseph, 1912.



Most Rev. S. G. Messmer, D. D.



026-2899 M641  
 Province of St. Joseph  
 Capuchin-Franciscan Libr.  
 Mt. Calvary, Wisconsin



REV. N. D. BECKER



REV. B. TRAUDT, Chancellor



REV. PAUL REICHERTZ  
O. M. CAP.



REV. JOS. BARBIEN



REV. C. NELLEN

## THE CATHOLIC NEGRO MISSION IN THE UNITED STATES.

### 1. The General Problem.

The sole purpose of Our Blessed Lord's coming on earth was to gather into the fold of divine mercy the lost sheep of Israel. Therefore He says of Himself: "I am the Good Shepherd." His great, apostolic Heart beat only for souls. They were His meat and drink; in quest of souls He traversed the hills and dales of Palestine, sacrificed His night's rest, bore hunger and thirst, heat and cold, insult and opprobrium, even death itself. "The Good Shepherd giveth his life for his sheep." The one longing of this Divine Shepherd, we might say His ideal, was to have one fold and one shepherd. "And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice and there shall be one fold and one shepherd." (John 10:16.) This ideal He left to be realized in His Church. Thus the Catholic Church is in principle a missionary institute. Its aim is to bring those "other sheep that are not of this fold" that they may hear the voice of the Good Shepherd and be saved. Therefore every priest and every Catholic layman is a missionary by the very fact that as a member of the Church of Christ he participates in its aim: the one is officially a shepherd of souls; the other by reason of the union of faith and love which makes the interests of Jesus Christ his own.

Dear Reader, all over the broad, prosperous land of these United States we see wandering aimlessly without shepherd or fold thousands and millions of straying souls whom the Good Shepherd longs to carry home on His shoulder. I speak of the Colored Race, of the despised, neglected, helpless Negroes. Oh, how it pierces the priestly heart to behold this so promising and naturally religious people crying for the bread of faith, but there is no one to break it to them!

The Negro population of the United States at present is 10,000,000. And how many of these, Dear Friend, have the true faith? Only 200,000! Just think of it, not even one million, only 200,000 Catholics out of ten millions! And the Protestant sects? There are 4,000,000 Protestant negroes, of whom 1,500,000 are Methodists and 2,330,535 Baptists. Compare the progress of Protestantism in numbers with that of Catholicity! And yet this is not the worst. There are still over 5,000,000 souls walking in the darkness of uncertain belief! Awful figures! 5,000,000 unbelievers, 4,000,000 Protestants, 200,000 Catholics. Now when we consider that the Baptist sects do not baptize young children, the startling truth dawns upon us that there are somewhere between 3 or 4 million negroes in the United States whose souls have not felt the regenerating waters



of baptism! And what would be the fate of these if the scythe of Death should mow them down in their sad condition? Besides, those who profess one or other of the Protestant forms have no definite notions of Christian Doctrine and just as vague ideas of morality. The Protestant religion which leaves its doctrine and morals to the private judgment of individuals, is not capable of giving the Negro the moral backbone he needs. This fact is vouched for by the testimony of prominent men, both colored and white, as well as by the very nature of the thing. What the Negro needs is a religion whose dogmas are infallible, whose moral code is unchangeable, whose authority is supreme, and which can give him light to see, strength to rise, and courage to persevere in his upward journey. This religion the Catholic Church alone can offer him. The Negroes are beginning to realize this and at present there is a Romeward movement among the masses. And shall we Catholics remain indifferent to this all-important opportunity?

Since the rending of the curtain in the temple all men without distinction of race or color are "predestinated unto the adoption of children through Jesus Christ" (Eph. 1:5). "There is no distinction of persons with God" (Col. 3:25). This apostolic doctrine of the equality of all men is the constant teaching of the Church. If the past attitude of the Church towards the Negroes seems to contradict this fundamental principle of Catholicity, the delusion is quickly dispelled when we consider the odds with which the infant church had to struggle up to the last quarter of a century, e. g., the scarcity of priests, the immense tide of Catholic immigration that this scant supply had to meet, the large demands and the small means for churches and schools, the boundless country with its sparse settlements, together with the storms of persecution and prejudice which broke over it. These conditions rendered all external mission work unfeasible. How could we seek the lost sheep when the folds and shepherds were lacking for the flock already Catholic? On the other hand, the Protestant sects were from the start abundantly supplied with money, political and social favor, and plenty of so-called missionaries to whom the missions offered a snug living even among Negroes; they therefore could easily apply themselves to missionary work. But to what effect? They have swelled their numbers, it is true; but is the Negro any better today than before the Civil War? Socially and economically, yes; but statistics point to a decline in his morals and religious belief.

But when the storm of persecution had begun to abate and the Catholic Church in the United States had put off her swaddling clothes and yearly increased in youthful vigor, she also began to labor more strenuously upon the great problem of the evangelization of the neglected Negro. A short summary of what she has done in the past and is at present doing will substantiate the assertion.



## 2. Historical Sketch.

As regards the Church's work among the Negroes of the U. S. A., we find that from the first hour of her hierarchie existence in this land the spiritual welfare of Catholic Negroes received special attention. At the first diocesan synod of Baltimore, in the year 1791, only one year after Bishop Carroll's consecration, when he was still the only bishop in the States and had only a few priests scattered all over the land, special rules were made for the religious instruction of "the many African slaves in this diocese," especially the religious instruction previous to their marriages. When in 1816 the American Colonization Society established the black Liberia colony on the west coast of Africa for American Negroes, the Church again looked after their religious interests, and some years later, when the colony had become somewhat settled, the II. Provincial Council of Baltimore in 1833 petitioned the Holy Father to assign the spiritual care of that colony to the fathers of the Society of Jesus. Again, the bishops assembled in the V. Prov. Council of Baltimore in 1843, speak of "the evangelical labors of our priests" among the Negroes in Liberia.

It may be interesting to hear that some time in the thirties the zealous and saintly Bishop England of Charleston opened in his city a small school for colored children. But at the second diocesan convention held in 1840 he complains bitterly that a "meddling fanaticism" of the people compelled him to close the school and thus to "desist from even that instruction which our laws permitted the free children of color."

If in the period before the Civil War we do not see much of separate churches and schools for Catholic Negroes, it is easily explained by the fact that there were very few Catholic Negroes (Bishop England thinks that in his whole diocese, which comprised the three States of South Carolina, Georgia and Florida, there were hardly a thousand Catholic Negroes), and that naturally these scattered Negroes would attend the same church with their master's family. The real need for separate churches and schools, and even separate parishes, became urgent only after the Negroes got their freedom, and when by the breaking of the bonds uniting them to white families they were thrown upon an entirely new and to them strange plane of social life and upon their own personal exertions and resources. Moreover, by that time the number of Catholic slaves in the States had grown much larger. But on the other hand the Catholic Church in the States had suffered equally with the whole people of the Southern States by the drain and ravages of the war, the scarcity of labor caused by the sudden liberation of the blacks, and by the unfortunate policies of the Reconstruction period. There was both a lack of priests and of moneys in the Southern dioceses. This explains why the Catholic apostolate among the Negroes was apparently neglected during several decades.

Yet, it must not be forgotten that notwithstanding all these drawbacks, the Catholic bishops of the country were fully alive to the needs of Negro missions, especially in view of the Negro emancipation just proclaimed by President Lincoln. The decree of the II. Plenary Council of Baltimore, in 1866, on the subject, breathes a truly apostolic spirit. It was framed in accordance with the request of the S. Congregation of the Propaganda, Rome, Jan. 31, 1866, "that the bishops of the U. S. A. should discuss the question of uniform methods in the evangelization and Christian education of the emancipated Negroes." The long discussion of the Council, where all agreed on the importance and necessity of a vigorous prosecution of this work, while many disagreed as to the particular methods, ended with the request that the bishops assembled in provincial councils soon to be held, especially in dioceses of a large colored population, shall devise most diligently ways and means by which "the spiritual welfare of the Negroes may be most suitably and efficiently procured." It had been proposed at one of the meetings to appoint a director-general of all the Negro missions in order to further the work by more systematic methods. But the motion failed. It seemed to be reserved to a simple priest of England, who was to be later one of the great leaders of the Catholic Church in England, to prepare the way for an organized and systematic mission work among the Catholic Negroes of the United States.

Herbert Vaughan, priest of the Oratory of St. Charles Borromeo (1872 Bishop of Salford, 1892 Archbishop of Westminster, 1893 Cardinal, died 1903), founded in 1866 the Society of the Josephite Fathers of Mill Hill. He had visited California and South America in 1863 to get funds for the missions. As a result, and urged by the decree of the Baltimore Council, he came again in 1871 and brought with him four of his Josephite Fathers from England who were to start the American branch of the Order and thenceforth to devote themselves entirely to the evangelization of the American Negro. Cardinal Manning preached the farewell sermon when these zealous Negro missionaries left England. They came to Baltimore, where they established their motherhouse and later the St. Joseph Seminary and Epiphany College. Father Vaughan visited all the Southern States to study the Negro question in order to find what might be the most feasible plan of starting upon a systematic and, therefore, more effective missionary work among the Negroes. Thus, the mustard seed began to sprout. The III. Plenary Council of Baltimore, in 1884, renewed the decree of the previous council and insisted particularly that bishops endeavor as much as possible to provide churches, schools and orphan asylums for the Negroes. It was especially recommended to the bishops to provide more secular and regular priests who would devote all their time and labour exclusively to the evangelization of the Negro.

### 3. Present Conditions.

The III. Plenary Council of Baltimore ordered an annual collection in all Catholic churches of the United States and appointed a commission of three archbishops to further the Indian and Negro missions. In the annual meeting of this Commission in 1906 it was decided to form a separate bureau for the colored missions alone. In May 12, 1907, the bishops met and formed "The Catholic Board for Work Among the Colored People." It was chartered in the State of Tennessee, consisting of Cardinal Gibbons, Archbishops Farley of New York, Ryan of Philadelphia, Blenk of New Orleans, and the Bishops Allen of Mobile, Byrne of Nashville, and Keiley of Savannah. Rev. John E. Burke was made director-general and has proved himself worthy of the task. Besides cultivating the missionary spirit, Fr. Burke has determined to raise \$100,000 annually to carry on his work. To effect this he has formed three leagues. This Board issues "Our Colored Missions" annually. Its headquarters are at 1 Madison Ave., New York. The table of statistics for 1910 is as follows: Churches, 66; priests working exclusively for Negroes, 87; for mixed congregations, 53; schools, 111; pupils, 10,209; institutions, 24, with 2,333 inmates. The report for 1911 fixes the number of Catholics at 227,624; churches, 95; priests, 87; schools, 138; pupils, 11,270; baptisms, 5,152 infants and 943 adults, making in all 6,095. Some \$42,000 were distributed during that year to the different centres.

Besides the Josephite Fathers and the Fathers of the African Missions, who devote themselves exclusively to colored missions, there are nine religious Orders of men in the field: the Jesuits, Franciscans, Dominicans, Marists, Lazarists, Fathers of the Holy Ghost, Fathers of the Divine Word, and Capuchins. Besides these 5 colored priests have entered the ranks. A community of Christian Brothers has charge of St. Emma's Industrial and Agricultural School for Boys at Behnead, Rock Castle, Va. (founded and supported by Mr. and Mrs. Ed. Morrell), with over 100 pupils. Some 23 sisterhoods are engaged in the work, 11 of which labor exclusively for Negroes. There are 2 Orders of Colored Sisters: the Oblates of Providence at Baltimore, Md., and the Sisters of the Holy Family at New Orleans, both embracing some 200 colored nuns. The institutions comprise: 4 hospitals, 4 orphanages, 6 homes, 3 Old Folks' homes, 2 Homes for Girls, 3 Good Shepherd institutions, 4 Industrial Schools, 2 colleges and 1 seminary.

Here are a few interesting details of what is being done all through the Southern States for the education of the Catholic colored youth: At Montgomery, Ala., is St. Joseph's College for Negro Catechists. Its object "is to prepare colored youths for efficient service, especially in the missionary and educational fields, and for intelligent and practical leadership among their own people." Its keynote is the formation of Chris-

tian Character." It has at present some 50 pupils. At Richmond, Va., is a college, named after the late zealous Bishop Van de Vyver, with some 340 boys and girls receiving an academic, commercial and technical education. Galveston, Texas, has the Holy Rosary Industrial School and Orphanage, with some 300 pupils. At Clayton, Del., we find an Industrial School for boys with 75 pupils. Leavenworth, Kan., has 70 boys in the Holy Angels' Home for destitute colored boys. At New Orleans is St. John Berchman's Asylum for girls, over 100; also St. Mary's Academy for girls, with 30 boarders and 136 day scholars. The Franciscan Sisters for Colored Missions at the Industrial School of Our Lady and St. Francis' in Baltimore train colored girls specially for domestic service. But the crown of all the Catholic educational work for Negroes is found in St. Joseph's Seminary in Baltimore for white and colored candidates for the priesthood, with its 30 theological students. Closely connected with it is the Epiphany Apostolical College, with some 60 students preparing for the seminary.

A colored Catholic press is also being encouraged. We mention especially "The Josephite," a small magazine published quarterly at St. Joseph's College, Montgomery, Ala., and devoted exclusively to the missionary work among the Negroes. Modesty does not prevent us from mentioning our own little monthly, "The Catholic Truth," of Milwaukee, published in the interests of St. Benedict's Mission. It is the only Catholic "colored" monthly published in the United States among the 250 colored newspapers and the 16 papers and magazines published by the colored Methodist and Baptist denominations.

As for organization, religious and beneficial fraternities have been formed, among which the Knights of St. Peter Claver deserve particular mention as a colored society on the plan of the Knights of Columbus, having as their aim the material and religious welfare of the Negro.

This, Dear Friend, is a view of the field at large; the fruits of the seed already sown are indeed consoling. But the harvest of 10,000,000 souls is a vast one and as yet only 200,000 have been gathered in. The Protestant denominations are keenly alive to the advantages which the Colored Race offers them for propaganda. Thousands of dollars are disbursed yearly for this purpose and they are reaping and carrying off sheaves of immortal souls right under our eyes. It is time that we wake up. Long enough has the stigma been cast upon the Church that she is indifferent to the Negro. If every one will do his share of the work in his own district, the giant task will become more equally divided among the laborers.

In Wisconsin there are 25,000 Negroes and for this portion of the flock we ourselves must work. A mission has been started in Milwaukee and on its success depend our future efforts. It is but the foundation of the great work we have still to accomplish.

#### 4. Lay Apostles.

Dear Friend, if you wish to aid the Good Shepherd in the conquest of these poor, forlorn creatures who, as St. Paul says, "are strangers to the testament, having no hope of the promise and without God in this world" (Eph. 2:12), then aid us with your little mite now and then, and the good God who sees in secret and praised even the widow's mite, will reward you a hundredfold. "It is not the will of your Father who is in heaven that one of these little ones should perish" (Math. 18:14). Our Holy Father, Pius X, sent the following message to the Catholic Board: "His Holiness most earnestly wishes that the work of the Apostolate to the colored people, **worthy of being encouraged and applauded beyond any other undertaking of Christian civilization**, may find numerous and generous contributors, to all of whom, as a pledge of his gratitude, he imparts from this day his Apostolic Benediction."

St. Teresa once said: "To make one step in the propagation of the Faith and to give one ray of light to heretics, I would forfeit a thousand kingdoms." This every Catholic layman must also say if he be thoroughly convinced of the value of Faith, if he understands that we are all adopted sons of God, brothers of Jesus Christ and co-heirs with Him to His heavenly kingdom, that there is nothing in all God's creation so valuable as an immortal soul, and that therefore the noblest work a man can undertake is to promote the salvation of souls. Who saves a soul from ruin has thereby secured his own salvation.

The progress of the Catholic Church among the different nations of the world is one of the great wonders of God's Providence. At the command of Christ the twelve Apostles went out—poor fishermen they seemed to be—but they were assisted by that powerful Spirit, "who was to renew the face of the earth." The nations could not resist. It was the power of God that spoke in the fiery words of the Apostles; they engendered a conviction that could but be built upon the infallible authority of God Himself. The Greek and the Roman, the African and the Briton, Parthians and Medes and Elamites, and the inhabitants of Mesopotamia, Judaea and Cappadocia, Pontus and Asia, they all gave themselves captive to the Truth. Joyfully they bowed their understanding to the word of God, full of enthusiasm they embraced and proclaimed the truths of Christianity, even going so far as to sacrifice their lives in testimony of their belief in Jesus Christ and His Church. What a triumphal procession would that not be, if by a special revelation of God we could view those thousands of the first ages of the Church, "who washed their garments in the blood of the Lamb," who bear the palm of victory and the crown of martyrdom. Yes, the very heavens must tremble for joy

at their sight. Still God did not limit the progress of the Church to one age; the apostolic office was not to perish with the death of the Apostles. The Church was to spread till every creature had heard the Gospel of Christ; the apostolic office was to exist till the end of times; the work goes on. Love of Christ engenders love for souls. Day by day we see and hear and read of such who, driven by that mysterious craving for souls, sacrifice all, loving relatives, a comfortable home, a high state of life, riches, yea, they sacrifice all to serve Christ in saving souls. Away they go to foreign lands. Neither the jungles of Africa nor the ice fields of Alaska, neither the broad ocean nor the far-away land can put a barrier to their zeal in the quest of souls. Is that mysterious virtue perhaps a peculiar effect of the Sacrament of Holy Orders and does the Holy Ghost impart the zeal for souls to souls only that He stamps with the divine character of the priesthood? By no means. Apostles are also found in the ranks of the laity. Catholic lay people also feel oftentimes the holy desire to promote Christ's kingdom here on earth, to gain new subjects to Christ, to save immortal souls.

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First place of Worship of the Mission, - 274 Fourth St.



**ST. BENEDICT THE MOOR'S COLORED MISSION.****1. The Foundation.**

The foundation of the Mission of St. Benedict the Moor was to a great extent due to a lay Apostle. It was on August 25, 1908, that Capt. L. C. Valle came to Milwaukee from Chicago, Ill., It was his intention to spread the Church among his own race, to make known Jesus Christ to his poor colored brethren, to show them the treasures contained in the Catholic Church. It may seem to many a foolhardy attempt. He, a layman, alone and unknown, to introduce a religion of which the colored men had only thought with contempt, yea, even with hatred, fruits of the seeds of prejudice. God's works, however, are always so. Did not the Apostle of the Gentiles enunciate this principle in the clear words: "But the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen that He may confound the strong. And the base things of the world and the things that are contemptible, hath God chosen, and things that are not, that He might bring to naught things that are: That no flesh should glory in his sight" (I. Cor. 1:27-29). And this same St. Paul gave the reason thereof when he said to the Corinthians: "That your faith might not stand on the wisdom of men, but on the power of God" (Cap. 2:5). So God seems to take His pleasure in having what is weak in the eyes of the world, do great things for His holy Church. The good Captain was such an instrument in the hands of the Almighty. We can only join with our beloved Archbishop who on the occasion of the administration of the Sacrament of Confirmation Jan. 28, 1912, said: "I wish openly to express my thanks to Capt. Valle and his wife for their endeavors and labors among their race for the good of our religion. One thing is pretty sure: were it not for Capt. Valle, it is doubtful whether we would have a Catholic colored Mission at all in this city of Milwaukee. He has sacrificed his time and abilities entirely to the propagation of the Faith, and has cleared the path for the priest and organized our Mission. He truly deserves our hearty thanks. We greatly appreciate his work. At the same time we gratefully remember all those who have assisted him. All our benefactors deserve our sincere thanks."

The first step that Captain Valle took upon entering the city was to pay his visit to His Grace, Archbishop Messmer, in order to procure the ecclesiastical authorization for his work. The Archbishop was overjoyed at the plan. He gladly gave his consent and assured the Captain of his readiness to help in whatever way he could. The Captain got permission to conduct public meetings in order to bring the Church and its teachings before the colored public. A letter of introduction was to acquaint Rev. N. D. Becker, pastor of St. Mary's, appointed to help and govern the movement, with the Captain. Thus fitted out with all the necessary credentials, the Captain set out for his work.

## 2. The First Fruits.

“The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed into his field. Which is the least indeed of all seeds; but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof” (Math. 13:31). With these words our divine Redeemer characterized the progress of His Church. Its beginning would be insignificant. It would grow, however, into the most powerful structure. History has proven His prophecy to be true. The Negro Mission movement was started in a similar way. It was in truth a mustard seed and a very tiny one at that. But God’s grace lends courage. The first meetings were conducted at St. Mary’s School Hall during the month of September, A. D. 1908. But few colored people attended and of these the Captain, his wife and one other person were Catholics: the rest were Protestants. Several of the reverend pastors of the city were present, and the Captain gave his explanations and plans to the audience. This meeting was followed by others. And as the Negro population became acquainted with the movement, their interest was awakened. They looked upon the new leader with some distrust as yet. This was quite natural. There were already two Protestant congregations of colored people in Milwaukee, a Baptist and a Methodist. Here was a man trying to win them for a church which they had always been taught to distrust. Then, had there



Capt. L. C. Valle.

not been men enough who, under the appearance of benefiting the colored race, had only deceived them and wrought them ruin? So it took a while till confidence was established. But when this had been gained at last, the movement grew to such an extent that a demand was felt to provide for quarters, where the meetings could be conducted in a more satisfactory way. True, the Negroes will ever be thankful to the Rev. Father Becker for his kindness; but still St. Mary's Hall was too distant for many of the colored people, especially the older ones; then again it was somewhat awkward for Protestant Negroes to go to a Catholic school, and they were deterred from coming at all. As good fortune would have it, or let us say, as Divine Providence willed it, the Captain came in contact with the real-estate firm of Richter, Dick & Reutemann. After he had explained to them what work he was doing and how he had no funds to further his plans, they readily consented, or rather offered him a vacant store room, which he could occupy and use for his purposes until they would have a tenant for it. So God had provided a place. October 2, 1908. Captain Valle secured the store room, located at 274 Fourth street. They were humble quarters indeed. Bare walls, no chairs, no table, no light, a room—but naught else. But there was help forthcoming from quarters whence one would hardly expect it. The deacon of the Methodist church was very kindly disposed towards his Catholic colored brethren and thought his chairs could serve both parties: accommodate the Methodists and help out the Catholics. So he carried them over to the store room for the meetings and after these were over the chairs were returned to the Methodist church. The Catholic Negroes are thankful still to the kind-hearted deacon and janitor, Mr. Tony Burgett. The Most Rev. Archbishop and some of the pastors of the city helped to defray the other incidental expenditures and as the need became known other benefactors gave their mite towards the progress of the good work. All in all it was a time of need and trial. The Captain and his work had to go through the ordeal; the work had to go through the crucible to prove that it was God's work, true gold!

Were there any fruits forthcoming? Slowly and but few. Rev. Father Becker appointed his assistant, the Rev. Joseph Barbian, to impart the necessary instructions to such as desired to enter the fold. He and the Rev. Pastor went at the work with zeal. Gradually the numbers increased. Whenever his duties would allow, Father Becker would go to the Mission. But as conversions began to multiply, the need was felt to have a priest attend regularly to the Mission. The Rev. C. M. Nellen, then chaplain of St. Mary's Convent, offered his services to come regularly and impart the necessary instructions; also to visit, with Captain Valle, the different Negro families. The result of his visits was

the conversion of three adults who were sick. They all three died after having received the full consolations of the Sacraments of our holy Church. Services were conducted in a somewhat primitive way. The mantelpiece was the provisional altar. A crucifix, two candlesticks, a picture of St. Joseph, and a statue of Our Blessed Lady constituted the whole inventory of the Catholic Mission. Truly, many a missionary out in the wilds of Africa has better prospects than the Mission had in the heart of a Christian city. It was a trial, not the first nor the last that the Mission had to suffer. But on the Cross the fruits of salvation grew. So here; it was a cause of great consolation to see how from week to week the Negro population became more and more interested in the movement. The attendance was now from 50 to 60 every week. Donations began to come in, for fitting out the store. Father Becker had donated chairs; an altar still in use in the present church on Ninth street, was presented by the pastor of the Italian Church, the Rev. D. Leone; a set of vestments, Stations of the Cross and ornaments for the altar were given by the Sisters of St. Mary's Hospital, and the Rev. Dr. La Boule. His Grace, the Archbishop, gave many an article that is still in use in the chapel. The Sisters of St. Agnes in Fond du Lac, Wis., also gave vestments and ornaments. Other benefactors could be mentioned, among whom the members of the Catholic Order of Foresters deserve particular mention. We know they are all recorded in golden letters in the Book of Life and will receive the reward out of the hands of God, who rewards a hundredfold the least done for Him and for immortal souls. May God bless them all!

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### 3. St. Benedict's Chapel.

The Mission was giving fair hopes for a prosperous future when notice came that the store at 274 Fourth street had to be vacated, since a tenant had now applied and rented it. With the consent of Archbishop Messmer, at the time ill in St. Francis, Wis., a place was leased for the Mission at 530 State St., opposite the great Auditorium building. It took two weeks till it was put in order and ready for the new purpose it had to fulfill. In the meantime the little band of colored neophytes held their meetings and said their prayers in the home of Capt. Valle. In the beginning of June, A. D. 1909, the new Mission chapel was formally opened. It was to be the scene of many a happy gathering—happy for the graces that God was here to bestow upon the Negro folks. The Mission had been dedicated to St. Benedict the Moor. So the Archbishop had wished it. And surely no better choice could have been made. A little sketch of his life will prove the assertion that no better model and more powerful patron could have been selected.

**Life of St. Benedict the Moor (A. D. 1526-1589).**

St. Benedict was a native of a town near Messina called San Fradello, or Saint Filadelfo. His parents, who were descended from African slaves imported into Sicily, were of rare piety. Christopher Manaseri, his father, was most fervent in all the duties of a Christian and very charitable towards the poor. As a token of the great esteem with which his master regarded Christopher, who had been appointed to the office of overseer over the laborers on his master's estate, his first-born boy, Benedict, was given full civil freedom. Christopher's wife, Diana Lacari, was a very virtuous woman. Under the training of such pious parents it is but natural that young Benedict should develop a good character, and his careful co-operation with divine grace made him a saintly character. Even in the tender age of his boyhood he was remarkable for his gravity, tempered by a heavenly sweetness; remarkable for his marked taste for solitude and his love of penance, fed by fervent and diligent prayers. When he was scarcely ten years of age he was already styled "the Holy Moor" by the inhabitants of San Fradello.

Towards the year 1545 a rich young nobleman, Jerome Lauza, retired to a hermitage not far from San Fradello to sanctify himself by following the Rule of St. Francis to the letter. He was joined by several others. In A. D. 1547, when Benedict was about 21 years of age he also joined Lauza and began a religious life which was a continual exercise of every virtue, so much so that God already then began to crown it with the glory of miracles. After the death of the venerable Lauza, the hermits voted for Benedict to succeed him in the office of Superior. All the votes were united on one poor Negro, son of a slave, the last of all in position, but the first in sanctity.

In A. D. 1562 Pope Pius IV withdrew the approbation that a former Pontiff had conceded to the Congregation of Hermits of St. Francis and ordered the religious either to separate or to join one of the Orders already existing in the Church. St. Benedict was obedient to the Holy Father and was inclined to enter the Capuchin Order. After long hours spent in prayer he at last chose the Order of Friars Minor of the Observance. He was then about 38 years of age.

The first years in the convent he spent at St. Anne of Juliana. After three years he was recalled to Palermo to the Convent of St. Mary of Jesus, where he lived till his death. He was at first employed in the lowly office of a cook. This suited his inclination best. He wanted to lead a life "hidden with Christ in God." The kitchen was transformed by him into a sanctuary. *Ora et labor*, "Pray and work," seemed to be his governing principle, permeated by an ardent love towards all in

the house. Here again God glorified his servant by the most striking miracles.

Benedict was not to remain in the humble capacity of a cook. God had His plans with the saintly man. A. D. 1578 the Friars held their chapter at Palermo. The question arose as to whom they should appoint to the office of the Guardian. St. Benedict was the chosen one. Had it been a matter of astonishment when the Hermits had formerly chosen him to be their superior, it was so much more now. The numerous community rejoiced. And St. Benedict justified all the high expectations. He governed the convent with love and zeal, with sweetness and prudence. They were happy years. For God's blessing was visibly with the fervent Guardian. He was the most perfect model of all monastic virtues himself and had no trouble therefore to enkindle the love for virtue in the hearts of his subjects. When his time as Guardian had expired, he labored with the same blessings as Master of Novices; but he was happiest when after these cares he could once more go to the kitchen to take up his old humble duties as cook.

To speak of his fervent prayers, his love toward Christ in the Blessed Sacrament of the Altar, towards Mary, the virginal Mother of Christ; to speak of his obedience, his love of poverty, his purity of heart—it would all lead too far for this little sketch. Suffice it to say that he was in them all the very pattern, a model that we must admire.

During the year 1589 St. Benedict fell seriously ill, and learnt by revelation that the end of his course was at hand. He even knew the day, the hour, and the circumstances of his last passage. At that awful moment he received the Last Sacraments and already enjoyed a foretaste of the heavenly bliss which was to be his portion. On the fourth of April he calmly expired, having raised his eyes to heaven and uttered the dying words of his Saviour: "Lord, into Thy hands I commend my spirit."

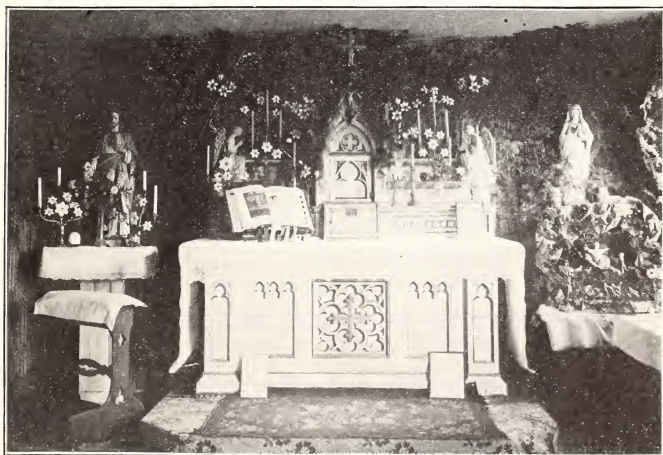
The life of St. Benedict the Moor is a striking commentary on the word of our divine Lord: "I thank Thee, Father, because Thou hast hidden these things from the wise and the prudent and hast revealed them to little ones." May the great Saint watch over the Mission also in the future; may he inspire the colored Catholics of Milwaukee to imitate his example of sanctity, simplicity, humility, and love of Christ. But we must return to our story.





#### 4. Growth of the Mission.

It was, as we stated above, in June, 1909, that the little Mission Chapel on State Street was formally opened. In the first time here the Mission was a little unfortunate, since none of the Reverend Clergy could give a regular attention to the work to be done there. A great blessing for the Mission was at this time the offering of the Sisters of Notre Dame to take charge of the Mission, viz: the Sunday School and to do the work of ornamenting the altar, etc. They came for the first time on September 12, 1909. The Liturgy of our Holy Mother Church always makes a deep impression on the colored man. The good Sisters recognize this fact and sacrifice their time to do this work for the Mission. The children, on whom the hope of the future rests, are also in their care. They instruct them, try to lead them to understand their religion and its practices and to love Christ and His Church. In October of the same year His Grace gave permission to celebrate the sacrifice of Holy Mass at the Mission. The Rev. P. Cyril Kufner, O. M. Cap., read the first Mass there on October 31, A. D. 1909. How the Eucharistic Heart of Christ must have rejoiced at that moment! All was poor, indeed, but there were hearts there beating with a love so rich, so fervent, so pure, that our Lord must have felt happy and truly did pour out his blessings and graces on the humble Mission of St. Benedict.



Chapel of the Mission, - 530 State St.

**A. D. 1910.**

The little Mission of St. Benedict's was under way. It gave promise of doing great things for the colored race. Those hopes at times seemed very vague, though, and poverty with its bony fingers sought to choke the life out of the movement. God had provided so far. He would provide for the future. The new year was to open under happy auspices. On January 16, 1910, "The Black and White Minstrel Show" was given by "Classic Colored Artists and White Amateurs for the benefit of the Catholic Colored Mission, St. Benedict the Moor, under the auspices of the St. Francis Conference, St. Vincent de Paul Society, at the St. Francis School Hall." So the title page of the official programme read. The sum of \$118 was realized. There was the rent to be paid, \$40 every month, and with other expenditures the treasury was soon empty. The pastor of St. Mary's was again giving the catechetical instruction to such as applied. The little band of converts slowly increased. May 22, 1910, His Grace, Archbishop Messmer, paid a visit to the Mission and old and young turned out to meet him. From June 30 to July 2, 1910, a Retreat was given at the Mission for colored Catholic and non-Catholic children by the Rev. Fr. Schyne, S. J., of Marquette University. The Reverend Father gave four instructions daily; at 9 a. m., the next at 10:30 a. m., the third at 1:30 p. m. and the last at 4 p. m.

The poverty at the Mission began again to be felt. A picnic was therefore held in July. But the greatest help came at the end of the year in the form of a charity concert. It was given by the Catholic Choral Club, by its production, "The Rose Maiden," at the Pabst Theater Friday evening, December 1, 1910. His Grace, Archbishop Messmer, himself worked for it and the Catholics of the whole city helped to make it a success. The statement shows that the proceeds netted a snug sum after all expenses had been cashed.

The fruits were beginning to ripen. The baptismal record shows that from February 18, 1909, to October 16, 1910, thirteen converts were admitted into the Church.

**A. D. 1911.**

It had long been desired to put the Mission into the hands of a priest who could devote all his time to the work. The Rev. Pastor of St. Mary's, Father Becker, was caring for them as well as he could. Still he had his own parish and could not devote too much time to the Mission work. So His Grace, Archbishop Messmer, at last decided to put the Mission wholly in charge of the Capuchin Fathers of St. Francis Monastery. The Mission was given to their care on January 16, 1911, and on the next Sunday,

January 22, 1911, the Guardian of the Convent, the Rev. Paul Reichertz, O. M. Cap., announced it at the Mass. The negroes were overjoyed. (It will perhaps be of value to insert here that the Capuchin Fathers have, according to the wish of the Most Reverend Archbishop, full charge and full control of the Mission, and it is through their hands that all money matters go. The alms contributed to the Mission should be directed to them. Those that are given to the Captain Valle by benefactors for the use of the Mission are delivered by him to the Reverend Pastor of the Mission, the Rev. Paul Reichertz, O. M. Cap.) He also announced the order of services: Holy Mass every Sunday at 10 a. m. After Mass Sunday School by the Sisters of Notre Dame. Every Sunday and Friday evening at 8 p. m., service with instruction by one of the Fathers. A new life began to pulse in the Mission. In the next weeks five men applied for instructions: they were received into the Church in



Second Place of Worship, - 530 State St.

March. The administration of the Sacrament of Baptism to these was a red letter day in the Mission. Father Paul Reichertz was present and after the ceremonies there was a little social gathering in the rooms of the Captain. Soon the numbers increased. On the 7th of April Rev. P. Cyril Kufner, O. M. Cap., baptized a class of four men whom he had instructed. In the year 1911 the conversions—all adults—reached the number of over thirty. This gave new spirit and new life to the work. The services were conducted in a more solemn style. On April 19, 1911, the first singing class was given to the negro choir “to be.” That was shortly after Easter in that year, and on Pentecost Sunday the choir was in such good trim that it sang the first High Mass that the Mission had witnessed. The celebrant of this Mass was the Reverend Pastor of the Mission, Rev. Paul Reichertz, O. M. Cap. Mr. Sylv. Barth, a young man of St. Francis Parish, was the organist. The choir was composed of Mr. Charles Griffo, William Coleman, John Williams, Louis Williams, James Robinson, S. H. Bryant, George Johnson and Clarence Simons. It was splendid weather and the congregation gathered in the little Mission chapel on State Street crowded it to its last corners. On Aug. 6 the Mission was to witness another scene: The first Holy Communion of the children. It always did leave its deep impression and much the more so in the little humble chapel. On Aug. 7, 1911, the first colored Catholic wedding took place at the Mission chapel: Samuel Bryant (one of the neophytes) with Mamie Pettis. Holy Mass was also celebrated on the days of obligation. All in all, a new life began to manifest itself, to the joy of the Fathers and truly to the joy of our Lord’s Sacred Heart, “who wishes all to be saved and to come to a knowledge of the truth.” May He also assist the future efforts on behalf of the Colored Mission in Milwaukee.

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### 5. The New Home of St. Benedict’s

From the very first the Fathers felt how much they would be hampered in their work, did they not succeed in procuring new quarters. On State Street the Mission had a home—it was under a roof—but it was unfit on all sides and demanded a rent of \$40 per month. The only place for social meetings was a damp, unfloored cellar. So the resolution was made—come what may—we must have our own home. But it seemed as if the arch-enemy of God thought: These Negroes shall not have their own home. The search for a new property would make a story for itself. For months and months the Father Guardian went around with a real estate agent; His Grace, the Most Reverend Archbishop, took sight of places; everywhere they met with adverses. Finally the whole matter was placed into the hands of St. Joseph, the Foster-Father of Our Lord.

We thought he could help best. And he did. To make a long story short: property with a house was purchased at 311 Ninth St., the present home of the Mission. The lot measures 58x135 feet. The deed was recorded on November 7, 1911, respectively November 9, 1911. The price was something over \$8,000. The transaction was kept a secret from the Negroes as yet till the lady of the house had moved her belongings. This she did on the Thursday before Christmas. On Friday the house was cleaned and the altar and other fixtures moved to Ninth street. On the Sunday before Christmas Rev. P. Paul Reichertz, O. M. Cap., presented it to the Negroes as a Christmas gift. It was dedicated by him and High Mass sung. It was in truth glad tidings. The joy of the Negroes knew no bounds. They even cut the clippings from the papers to preserve them as a token of one of the happiest events of their lives. With a heartfelt "Te Deum" we closed the year 1911.



St. Benedict the Moor, Present Home, - 311 Ninth St.

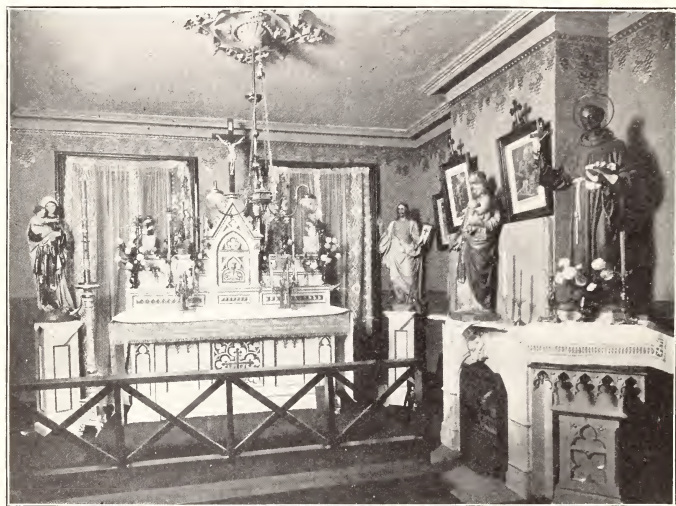
#### A. D. 1912.

One of the greatest days in the history of the Mission was surely the day of confirmation, January 28, 1912. We describe it in the words of "The Catholic Truth":



### Confirmation at St. Benedict the Moor, Milwaukee, Wis.

Sunday, January 28, was a red-letter day in the history of our Colored Mission of St. Benedict the Moor. It marked two significant events which occurred for the first time within its walls: The official visitation of the Archbishop and the administration of the Holy Sacrament of Confirmation to twenty-four of its members. Modest and unassuming as the little Mission is, it supplied the place of chiming bells and other external celebration peculiar to such an occasion, by the genial, happy faces of the faithful who showed their genuine appreciation of the dignity and grace about to be conferred on them.



St. Benedict the Moor Chapel—Present Home

The beautiful little chapel, which always does credit to the deft hands of the good Sisters of Notre Dame, was today dressed in its holiday garb.

As early as 7 o'clock a. m. the candidates for confirmation and the members of the Mission had assembled and went to Confession and Holy Communion. Two Masses were celebrated, the first at 8 a. m. and the second at 10 a. m. At intervals Holy Communion was distributed and many enrolled in the Scapular of Mt. Carmel. After the first Mass breakfast was served to the communicants, and so hearty was the feeling of Christian love and brotherhood evinced on the occasion, that it might be called a modern "agape."



Long before 10 o'clock the friends and benefactors, colored and white, of the Mission had assembled. In the sanctuary were the Reverend Pastor of the Mission, Father Paul, O. M. Cap., Fathers Cyril and Benno, while Father Pius and four clerics took the place of the ordinary choir who were to be confirmed. Services were started punctually at 10 o'clock a. m. After the "Asperges me" the celebrant donned the vestments for Holy Mass, whilst His Grace, the Archbishop, entered the sanctuary to the jubilant accords of the organ and choir singing enthusiastically: "Ecce Sacerdos Magnus" (Behold the High Priest).

Clouds of incense floated from the altar heavenward, and truly figured as a symbol of the prayers ascending from the hearts of the devout faithful to the throne of the Most High for the blessings bestowed on them, and also that the present congregation of eighty-one might soon be increased by a goodly number of the 2,500 negroes of Milwaukee.

Holy Mass ended, His Grace, the Archbishop, rose to address the congregation. For a whole hour he kept his listeners spellbound by his ever attractive and fiery style, yet more so by the firm conviction with which he brought forth the solid truths of our Holy Religion, and the truly apostolic unction that flowed from his lips when he expounded the necessity, efficacy and greatness of the Holy Sacrament of Confirmation.

The sermon over, the Most Rev. Archbishop, vested in rochette, stole and cope, and with crosier in hand, faced the congregation. Now came the solemn moment when for the first time the Holy Spirit was to be called down upon the faithful of the Mission. An important moment, indeed. All fell upon their knees; the Archbishop raised his voice and intoned the prayers of the sacred rite, the choir responding. Then he donned his miter and proceeded to administer the Holy Sacrament, while the choir sang "Veni Creator Spiritus." At the conclusion His Grace imparted to all the faithful his episcopal blessing and with the strains of the "Te Deum" (Holy God, we sing Thy praise) this never to be forgotten celebration came to a close at 12:15 p. m.

May God grant to our newly confirmed soldiers of Christ that they remain strong and true to their faith in every walk of life, unflinching in adversity, unwavering in temptation, so that with the help of God they may be found ever pleasing in His eyes, and by their steadfast, good example, the irrefutable argument of a consistent living up to Catholic principles, they may lead their fellow men, who still linger in the twilight, to the noonday splendor of the satisfying truth which is found in the one, true, holy and Apostolic Church of Jesus Christ!

After the celebration the Archbishop admitted to his presence a goodly number of the congregation who still lingered at the Mission. He greeted each one personally and had a kind word for all. There were many who had never seen a bishop, much less had been favored to speak to one. But the reserve with which they approached soon gave way to reverence and cordiality at His Grace's condescension and affability.

The pleasure which the Most Reverend Archbishop felt at the success of the Mission showed itself repeatedly during the course of the conversation, and it was with keen interest that he listened to every suggestion, to every anecdote or incident that was brought up concerning the Mission. At the repast which was served the future prospects of the Mission were freely discussed and it is hoped that in consequence many new undertakings will be set on foot for the furtherance and prosperity of this good work among our colored brethren.

May this close the history of our little Mission. Little remains to be added. On March 18, 1912, a second property was added to the one already in our possession at the cost of \$4,800. It was found necessary to do so. The expenses were made, confiding in God's Providence and in the charity and zeal of our Catholics of Milwaukee.



St. Benedict the Moor, Catholic Colored Mission, Meeting Hall,  
915 Prairie St.

We submit a financial report for the year of January 16th 1911, to January 1st, 1912.

### Receipts.

Sunday collections .....	\$ 83.38
Envelope collections .....	34.89
Donations (appeal) .....	885.50
Alms.....	344.20
Entertainment (Catholic Choral Club).....	128.42
For printing press (III Order of Detroit).....	124.25
Religious articles .....	4.77
Rent for property at 311 Ninth Street.....	40.00
Taxes allowed for property at 311 Ninth Street	135.00
Received by Capt. C. L. Valle.....	62.00
Loan at 3 per cent.....	8,000.00
	<hr/>
	\$9,842.41

Received a first mortgage, donated by Rev. T. Jacobs, value \$500.

Property insured for \$4,000.

### Expenses.

Rent (eleven months), 530 State Street.....	\$ 440.00
Architect, carpenter, wood, paint, etc.....	461.02
Electric light .....	10.80
Coal.....	18.90
Saeristy.....	55.13
Books.....	9.91
Religious articles .....	37.72
Commission for agent.....	160.00
For Mission in general.....	117.78
To and by Capt. C. L. Valle.....	119.50
For property 311 Ninth Street.....	8,000.00
Balance on hand January 1, 1912.....	411.65
	<hr/>
	\$9,842.41

Debt, \$8,000.

REV. PAUL REICHERTZ, O. M. Cap.

To this financial report must be added the above property on Prairie Street, 50x50 feet, adding a debt of \$4,800, besides the incidental expenditures of repairing, etc. The debt runs to nearly \$13,000.



### III. The Fathers' Appeal.

Milwaukee, Wis.

Dear Friend: You have most likely heard or read of the movement recently set on foot for the conversion of that sadly neglected portion of Christ's flock—the negroes. In the city of Milwaukee there are some 2,500 negroes who, for lack of men and means, have up to the present been more or less sadly neglected. A start has been made to gain the colored people for our holy faith. The mission work done so far has shown that it is a very promising field for harvest, and those already converted have proved themselves fervent Catholics.

The Most Reverend Archbishop has confided this mission to the Capuchin Fathers. The harvest is great, and not only laborers are needed, but also the means for carrying on this work of mercy.

A site has been purchased for a chapel and mission building, without which nothing can be effected. The transaction was made, trusting to the intervention of Divine Providence to help us defray the expenses; and an appeal is hereby made to your Christian generosity in the name of the Good Shepherd Jesus, to contribute your alms for this mission among our colored brethren.

Through your generous co-operation you will become a daily participant in the "Conventual Masses" and in the prayers and good works of the community. Besides, we intend to record in a book the name of every one contributing any sum, however small, to the negro mission. The names of the dead as well as the living can be enrolled. This "Book of Benefactors" will be preserved in the mission altar as a perpetual memorial before God.

"Thy Kingdom come!" is the motto of every lover of the Sacred Heart. Jesus longs for souls, also for those that do not "know him," that "sit in the darkness of superstition and in the shadow of death." We humbly ask your charity to help us in spreading God's Kingdom by leading the poor negroes to their loving Saviour.

"Alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting" (Tob. 12:9).

CAPUCHIN FATHERS.

#### IV. A Grand Bazaar.

Something over \$1,000 was realized in this way. But as the balance of the debt is still very great, the idea was put forward to interest the Catholics of the city in a grand bazaar for the benefit of the Catholic Colored Mission of St. Benedict the Moor. It will be held this month of May at the Cathedral Auditorium, the use of which is offered us on very kind conditions. The different societies of the city have promised their co-operation. They have gone to work with a hearty zest, and the fair promises to be a success. The different societies interested are:

The III Order of St. Francis of the City.

The Marquette Women's League.

The Women's Institute.

The Knights of Columbus.

Catholic Order of Foresters.

Catholic Order of Lady Foresters.

Catholic Knights of Wisconsin.

Federation of the Presidents of the German Catholic Societies.

The colored people are also working very zealously. To all these disinterested men and women, we would like at this occasion to extend in advance our most heartfelt thanks.



## 7. Conclusion.

First, a word to our benefactors. It had been the intention of the writer of these pages to add a little list of the benefactors of the Mission. But we thought it were better to desist. Many had made it a condition that the donor be kept secret; others will accept our prayers and our thanks in this way. We do not wish to encroach on a Catholic's privileges. God knows our good works. May He reward them. A little booklet contains all the names; it is placed in the altar of the Mission. The Good Shepherd will see it there and will bestow His blessing upon you. And should you pass over into the realms of eternity and be held in the fiery purgatory: it will cool the flames and will abbreviate the days of your captivity there. For Eternal Truth has said: "What you have done to the least for My sake, you have done to Me."

Lastly, a parting word to our neophytes. Thankfulness towards God should be the dominant feeling after reading these pages. "Be mindful," we would like to call to them, "that you were at one time without Christ, and strangers to the Testament, having no hope of the promise and without God in this world. But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ. \* \* \* Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God" (Eph. 2:12-19). Thank God for this and try to live a life in harmony with the august teaching of the Church of Christ. Be thankful to your benefactors. Here again you can express your feeling best by a life that does credit to the Church of which they and you are children. "I therefore beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all and in us all" (Eph. 4:1-6).

Laus

Deo Omnipotenti

Virgini Immaculate Conceptae

Sancto Joseph Sponso B. M. V.

Sancto Benedicto Almo Patrono Nostro.

CATHOLIC THEOLOGICAL UNION



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**(LAST BUT NOT LEAST)**

St. Benedict the Moor, Catholic Colored Mission Band  
MILWAUKEE, WIS.

BV 2416 .B46 H57 1912

History of St. Benedict th  
Moor Catholic Colored



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